NEW YEAR'S DAY.

How It is Celebrated Abroad and at Home.

LE JOUR DES ETRENNES.

The Theory and Practice of New Year's Calls.

Ancient Ceremonies Peculiar to the Day.

The King of Light, father of aged Time, Hath brought about that day, which is the prime To the slow gliding months, when every eye Wears symptoms of a sober joility.

among all civilized nations, and more especially nong those of Northern stock, the death of the old and the birth of the new are celebrated with pecial rites and ceremonies, some of which are crisis in the flight of Time, while others are marked with the wildest and most enthusiastic rejoicing. We have all of us passed through these checkered experiences, and, standing between the year that has fled and the year that has begun its course, have abandoned ourmingled influences of regret and hope, puzzled ourselves, perhaps, to say which were onger. Looking back we have contemplated with a sigh the ravages of time and death, and have portunities and injuries given and received. Look-ing forward our faces have brightened at the prosadded prosperity and a welcome increase of friends and kinsmen. But how various are the results when the balance is thus struck between the past and the future! To the unhappy and the unfortunate hope and gladness seem forever fled; the days to come are but few and evil-a gift to be received with indifference, not welcomed with joy. But to the lucky many-for, after all, there can be no doubt that life is to the majority of manking more full of sweet than of bitter-the new year is radiant with the foreces of coming happiness, and bright with the hues of eagerly awaited pleasures. Crowded with the strangest contrasts, and fragrant with many an nforeseen turn of Fortune's wheel for both weal and woe, another new year begins its strange, eventful history with the echo of the last stroke

New Year's Day has many religions claims to attention. In the Roman Catholic Church it is appropriated to the honor of a long list of saints-St. Fulgentius, bishop and confessor: St. Odilo, sixth abbot of Cluni; St. Almachus, martyr; St. Eugendus, abbot; St. Mochua, or Moncain, alias Claunus, abbot in Ireland, and St. Mocana, alias Cronan, of Balla, in Ireland. Its greatest claim to the dignity of a rengious festival lies in the fact that it is the Peast of the Circumcision of the Lord; and it is served on this ground both by the Roman Catholic and Episcopal Churches. New Year's Day is also honored, on the score of the general nominations. The Presbyterians observe it with services of especial fervor and earnestness; indeed, garded as the most solemn in the entire year-not in itself, but on account of the feelings which it naturally awakens, and of its being, as it were, the occasion of a new start in hie, the opening of

The death of the old year, also, among many of the churches is marked with appropriate religious ever, that these "watch-night services" are celebrated with the most conspicuous unc-The congregations assemble an hour before midnight, and with fervent prayers and addresses and hymns of thanksgiving or past mercles fill up the fleeting moments of the g hour of the year. Every effort is made to onvince the unrepentant of sin: the natural deof the most perfect are painted in the most vivid colors. Many a conversion has been made at such s; indeed it is very rare that they pass away without some visible fruits. Sometimes, it is the extravagant excitement which has marked these services has brought them into ridicule, but they have doubtless done much good in the past, and deserve to be perpetuated.

erved with greatest honors, though of late years as formerly. Even up to the beginning of the present century the oid custom of making friendly calls in the first hour of the new year was maintained. Towards the approach of midnight the family gathered together and proceeded to brew what was technically known as a "hot pint"—a sort of fip compounded of warm ale and spirits, with spice and sugar. Then all eyes were fixed upon the clock, and as the strokes of midnight slowly tolled the knell of the old year glasses were filled and the toast of "Good health and a happy new year and many of them" was joyously drunk to the dregs and with all the honors, niculding a general handsnaking, and, perhaps, also, in very vivaciously minded circles, a dance round the table, with the following song:—

Weel may we's be. ent century the old custom of making friendly

aiso, in very vivaciously minded circles, a dance round the table, with the following song:

"Weel may we's be.

It may we never see,
Here's to the King
And the gude companie.

Thus passed what modern New Yorkers would call the "shank of the evening." Its more serious business now begun. The adult memoers of the family sailed forth with the remains of the liquor and an appetizing store of cakes and bread and cheese and such like progender, and visited the houses of their friends and neighbors. No time was lost in setting out, for an increase of friendship was aimost sure to result from being the first to make a call. There was a special name, even, for such timely appearance; whoever first crossed the threshold was called the first toot. It was, however, very essential, according to tradition, that the "first foot" should not enter the house emptyhanded; and courtesy demanded that every person present should take a morsel of the food and a sip of the contents of the kettle. Thus, and with loud good wishes, was the new year imagurated. Another "first footing" of a different kind is also remembered. One of the privileges of the season was for a lover to steal to the door of the residence of his fiame and knock, in the hope of being received by the maiden whose image filed his neart. Were he thus fortunate, it was an omen of coming union and he was lawfully entitled to a hearty kiss. Such visits were, no doubt, generally crowned with success, for of course Jenny would keep a sharp look-out for ner lover's coming; but we can imagine the dismay and disappointment when, by some crue mismap, the open portal revealed the withered frame of aunt of mother, and not the dear torm he noped to clasp. But the spirit in which a Scotca New Year's was observed is admirably described in the following lines of Grahame:—

torm he noped to clasp. But the spirit in which Scoten New Year's was observed is admirably described in the following lines of Grahame:—

Long ere the lingering dawn of that blithe morn which ushers in the year, the roosting cock. Flapping ans wings, repeats his 'larum shrill; But on that morn no busy flast over side of the post of the transfer of the transfer of the property of

Wassail! wassail! over the town; Our toast it is white, our ale it is brown Our bow! it is made of the maplin tree; We be good fellows ail—I drink to thee. Here's to (a variable name) and his right ear; God send our master a happy New Year! A happy New Year as e'er he did see— With my wassalling bow! I drink to thee.

Come, butler, come, bring us a bowl of the best;
I hope your soul in heaven may rest!
But if you bring us a bowl of the amait (amail ale)
Then down fall butler, bowl and all!
Companies of children also salited forth in some
parts of the country on these expeditions of permissible mendicancy, and here is a specimen of the
songs they sung:—

We are not daily beggars
That beg from door to door,
But we are neighbors' children
Whom you have seen before.

Choros—Love and joy come to you
And to your wassel too
And God send you a happy New Year,
And God send you a happy New Year.
Our wassel cup is made of rosemary tree,
So is your beer of the best barley.

Call up the butler of this house, Put on his golden ring; Let him bring in a glass of beer And the better we shall sing.

We have got a little purse
Made of stretching leather skin,
We want a little of your money
To line it well within. Good master and mistress, When you're sitting by the fire, Pray think of us poor cuildren Who are wandering in the mire.

Who are wandering in the mire.

Memories are still preserved by tradition of the imposing manner in which New Year's Eve was observed at the monasteries, when England was still a religious dependency of the Roman Catholic Church. The Abbot sat in his chair of state at the head of the relectory table, and as the year trembled on the verge of death the serving brother filled a mighty cup, styled Poculum Caritatis, and the superior and all the brethren drank in succession to each other. "The merry monks of old" then held high festival through the night, making the monastery walls ring with their lawful reveiry. After all they might have spent the time in far less edifying employments.

each other. "The merry monks of old" then held high festival through the night, making the monastery walls ring with their lawful reveiry. After all they might have spent the time in far less editying employments.

In most of the countries of Europe New Year's Day is observed as a holiday, and has its own special rites and ceremonies of rejoicing. In France, however, it is the great social festival of the year, it is honored chefly by the mutual interchange of gilts, and has even come to be known as "Le Jour des Etrennes." Each male member of the family makes a present of some kind to all the other members. No matter though the "etrenne" be but a sou's worth of bombons or comfits, it must be rendered. Ladies, however, are exempted from giving; it is simply their privilege to receive what may be offered, and as all of their friends give something, a fascinating young lady with a respectable number of admiters and friends generally makes a very pretty little rake. In order to keep alive a spirit of emulation among the gentlemen, the gifts are sometimes spread out on a table in the drawing room and each donor enjoys the proportionate amount of credit to which his measure of generosity has entitled him. It is by no means just, however, to suggest the supposition that the day is thus protained with mercenary motives. There is an much competition among Parisian belies in the matter of ereanes as among the New York fair in the number of calls, and the contest is therefore one inspired by vanity rather than by avarice. In old monarchical times, also, all the members of the royal family were expected to make New Year's presents of substantial vatue to the King.

And now, at last, we come down to the manner in which New Year's to sheep each carried by New Yorkers over many other parts of the country, with us New Year's its pre-eminently the day of the ladies. Gentlemen are expected to make calls upon all their lady friends, and to personally wish them a happy New Year. This custom is now universally observed, although am

a more pleasant manner of usnering in the new year.

In every home the New Year's excitement begins with dawn. Over night the tables in the drawing room have been spread with a bounteous store of good cheer—boned turkey and sandwiches, and cakes and bonbons and kisses, and a thousand other toothsome trifes; while the sideboard is occupied with glittering legions of glasses, commanded by well filled decanters of various hues of poison, The last preparations are at length completed; a final and anxious glance is thrown at the tout ensemble of the display, and then the family sit down to a hasty and not very hearty break(ast. Scarcely has the last morsel been swallowed than the gentlemen light the regrand stool off to the stables to find their carriage, and at once begin the grand business of calling through the long list of ladies which with careful forethought they have prepared. And the ladies—well, they put a few finishing touches of leminine genius to their toilet, and, beaming with anticipation, take up their stations in touches of temmine genus to their tonet, and, beaming with anticipation, take up their stations in the drawing room and eagerly await their first caller. Who will be be? Lucky mortal, whatever his name, though an intimate acquaintance with the iemaie politics of the lamily would probably give you a fair chance to spell it through success-

the iemale politics of the lamily would probably give you a fair chance to spell it through successivily.

The ice once broken, the stream of callers flows in apace. Now a company of three or four, or again a single cavaller passes in, and merrily express the compliments of the season—"A Happy New Year and many of them"—and then pledge the ladies in some hospitable liquor and take a morsel of cake and withdraw, leaving their names inscribed on the book which Mary or kate keeps with right scrupulousness, though she, of course, lots down the memorandum with as little display as possible. It is, indeed, an easy way of showing gratitude for a visit to thus demonstrate the necessity of putting it in black and white in order to remember it. Some young ladies, however, carried away by the fear of missing a name on their list, run any risks to get it down, and even venture to openly write, beneath the very nose of their visitor, the latest addition to their growing muster roli of friends. The drinking custom, only a few years ago, became an intolerable nulsance, and a reform became absolutely necessary. Ere one-half of their visits were made gay young bachelors reached the seventheaven of delicious intoxication and staggered into drawing rooms and made fools of themselves in a fashion that was simply disgusting. Indeed, this evil has by no means, even yet, lapsed into deserved disgrace. The drinking is very light, but there are over hospitable ladies, who press a bumper upon their guests with sad thoughtlessness of the possible mischiet that may casue. It is to be hoped, however, that to-morrow will be a more creditable celebration in this respect than many of its predecessors. In any case, all decent people should set their faces sternly against the reckiess license and abject seil-numiliation that have so sadly often in the past made New Year's more like a revival of the Pagan Baccannalla than a social festival of Christian men.

Anoner abuse of New Year's that ought to be aboished, and against which vigorous efforts

past made New Year's more like a revival of the Pagan Bacchanalia than a social festival of Christian men.

Another abuse of New Year's that ought to be abolished, and against which vigorous efforts have already been directed, is the practice among badly-bred people of calling upon strangers, or upon ladies whom they have simply met at a ball, without making any formal acquamtance. Most houses in the city have open doors, but their hospitality should not be thus snamefully abused. Many gentlemen, too, seem to think that they have a clear right to carry with them to any friendly house as many strangers as they please. This is only permissible among very intimate friends, and has frequently in the past been grossly abused. These outrages, however, could be easily suppressed by a slight exertion of social skill and a fitting exhibition of frigid politeness.

How many calls can a man get through in a day? This has always been a perplexing social problem, and there are energetic young men who claim to have made over a hundred, while few plead guilty to less than fifty or sixty. Taking the most liberal estimate of cahing hours, however, from seven in the morning until midnight, this is pretty hard work. But New Yorkers have strong constitutions, and can, no doubt, survive even so arduous a course of merrymaking as this.

There is only one thing remaining to say about New Year's, and that is to wish all the readers of the Herald many happy returns of the day.

New Year's in Brooklyn.

time-honored custom, expect to-morrow to be wished a "Happy New Year," and those who are not will certainly have just cause to feel slighted. The majority of the residents of the City of Courches have every reason to feel happy, having plenty of money and no reason to complain of a lack of time to spend it. The Mayor will tell them in his annual message to the Board of Aldermen next week that there is no reason why they should not be happy; that the large number of new buildings erected during the past year is a proof that the city is growing in prosperity and increasing rapidly in population; that the East River Bridge, now in course of construction, and many other public im-provements is calculated to make Brooklyn one of the best cities in the United States in which to

The Reform Committee are insisting, however, that they can see no cause for happiness; that there has been so much extravagance in the public departments the taxes have increased to an extent sufficient to cause the property owners to fice from the city. They confidently expect the new charter, which they have been tinkering at for the past few months, will be adopted as soon as the

healthy.

The incoming and outgoing Mayors will be at the office in the City Hall to receive their friends from ten until twelve o'clock to-morrow morning. The other heads of departments will also receive their friends at their offices as well as at their places of residence. Patrick Tourmey, the keeper, will expect those who are acquainted with the geography of the hall to find their way up to his apartments. From the preparations made by the citizens, the indications are that the calls this year will be numerous, and the tables will be even more handsomely spread than last year.

Total Abstinence in Newburg on New Year's

Day.

The clergymen of Newburg have issued an appeal The clergymen of Newburg have issued an appeal to the ladies of that city beseeching them to "refrain from the very common but pernicious custom of furnishing wine and other intoxicating liquors for the entertainment of their guests on New Year's Day." The reverend abstainers, in the appeal, allude to the "painful fact that in the United States alone 60,000 human beings annually go down to drunk-ards' graves." They likewise point to the "sad truth that many promising young men date their downward career from that fatal hour on New Year's Day, when they took their first glass from some lair hand that thoughtlessly held out the tempting cup that biteth like a serpent and stingeth like an adder." They close their appeal by saying:—"Conscious of woman's influence for every good word and work, and that she wields a sceptre more potent than that of kings, we sincerely appeal to you to follow the noble example of ladies in many places by withholding this ensnaring temptation from our youth, and so far as your influence goes, save them from shame, degradation and ruin."

WATCH NIGHT.

Origin of the Methodist Watch Night-Its

Observance in this City To-Night.

The midnight hour and two or three hours p eding, by which the New Year supersedes the old, is, by Methodist custom, generally spent in prayer and other religious exercises. Night watches are at least as old as the Jewish nationality, and are probably much older. The prophets make frequent reference to the practice, and in the writings of the Evangelist they are sometimes spoken of numerically, as first, second, third or fourth watch, and sometimes they are designated as midnight, cock-crowing or morning watch. How the closing hours of one year and the opening hours of another came to be observed religiously can hardly be ascertained now. It is

PECULIARLY A METHODIST OBSERVANCE, as we know it or know of it. The first records we have of watch meetings being held by Methodists at the close of the old year was in London in the year 1742-3, when the little band of Christians representing the then feeble Church met together to pray and to pledge themselves to God and to each other to live holter lives and to be more active and devoted in the service of God. It was customary on this oecasion, as it is at this day, for the people to gather in their respective places of worship about nine o'clock in the evening and remain together until ten or fifteen minutes after twelve o'clock midnight, The services consisted then, as they now consist, of ordinary Sabbath service, including sermon, fol lowed by prayer, short addresses and experiences.

ordinary Sabbath service, including sermon, followed by prayer, short addresses and experiences. Charles Wesley, the poet par excellence of Methodism, who has provided his followers with a hymnal appropriate to every occasion and condition of reiginal states of the services. The ordinary states are successful as the services, is the 1,053d of the Methodist Episcopal Hymn Book, which begins:—

Come, let us anew our journey pursue Roll mind with the year, And never stand still the Master appear, &c.

The "covenant hymn," as it is called, is the 1,054th in the hymn book, and is usually sung just before the close of the services. It begins thus:—

Come, let us use the grace divine, And all, with one accord, In a perpetual covenant, join Ourselves to Christ the Lord, &c.

In the early days of Methodism in England Warch Nights once a Month were observed among the societies on the night preceding the full moon. As a religious service it originated among the colliers of Kimsawood, who had their regular Saturday night bacchanalian carousals; but when, under the preaching of the Wesleys and their coadjutors, those miners became Christians, they continued their carousals, but now with a hallelujah chorus. Many complaints were made against the shouting Methodism, and John Wesley was appealed to to put a stop to the misance, but with his usual caution he considered it better to control than to inder, and appointed one night in the month for such service, when he himself attended and preached or exhorted them. The monthly watch-night was afterward superseded by a yearly watch night.

In the "Old Country" the church members frequently, and as many as possible, stand round the altar rails, and clasping each others' hands, sing this hymn lustily, and then, kneeling down, continue in solumn, silent prayer for five or more minules, while the hand of time counts the minutes which separate the old year from the new and, passing rapidity by, indicates that

The midnight silence, so deep and solemn that the ordinary breathing of the

people are dismissed.

American Methodists do not give such rigid attention to this ancient religious custom as do their Wesleyan brethren of Great Britain and Ireland, and as the present year closes with the Sabbath very many of the Methodist churenes of this city will not add a "watch" service to their regular sunday services to-night. There are some churches, however, wherein the half-past seven P. M. services will be postponed until nine P. M., and be thence continued until midnight.

A DUALIN EXPLOSION.

Two Convicts Frightfully Mutilated While Blasting in Lewis Tunnel-Other Disasters Kept Secret.

Lewis Tunnel, in Alleghany county, on the line of the Cnesapeake and Ohio Railroad, has again been the scene of another shocking accident. About half-past twelve, noon, on the 28th inst., the official in charge of the Penitentiary convicts at the tunnel was informed that two of his men had been blown up on the east portal shart. An employe sent to learn the extent of the disaster says a scene of horror met his eyes. One of the wounded men had just been brought up. He was lying in the bottom of the HIS LIPS BLOWN OFF,

and his face so horribly mutilated that no one would have recognized him. His right hand was blown to atoms and his other hand badly burned. He was otherwise severely wounded in his arms and legs; particles of his fingers and natis were found blown into his arms, and his thick clothes torn to pieces and riddled by rock. The second man was then brought up, uttering shrieks of the most piercing kind. His face was terribly bruised and

presenting a most horrible appearance. Dr. Spicer was sent for and their wounds were dressed and sewed up. One arm, being mashed to pieces, was amputated, and one piece of a hand taken off.

It appears that the boss, Dougnerty by name, had m at twelve o'clock to fill three holes for left them at twelve o'clock to fill three holes for blasting, and that while they were ramming one hole exploded. They were filling the hole with what is known as dualin blasting powder, another name for nitro-givecrine. Not more than a month ago there was another terrible explosion at this same tunnel from the same dualin blasting powder, by which several men were killed and wounded, the whole top of the shaft and engine room being blown off. There have been SEVERAL OF THESE EXPLOSIONS, in which numbers of men lost their lives and others were severely injured; but the details have been carefully suppressed by the contractors and those through whose negligence and careiessness these disasters have taken place. I am informed that the contractors manufacture their own blasting powder from nitro-giycerine on the score of economy. If such is the case, ought not this matter be looked into?

THE EIGHTH NATIONAL BANK EXAMINATION.

The committee appointed by the depositors to examine and report on the condition of the above ining, Archibald Johnston in the chair, and Mr. J. H. Stevenson was chosen Secretary. A long conference was held, in which Mr. Stevens, Mr. Thomas Ryan and other depositors participated. The committee adopted a list of questions to propound to the receiver and the committee of stockholders which, it is believed, will elicit the information sought. Mr. Thomas McClelland, the largest stockholder in the institution, appeared before the committee to defend himself against the charge made at a late meeting of depositors, that he had been engaged in speculations with the Casnier, Mr. Hudson. He most solemnly denied this; declared he had never speculated with Hudson, and that his interest in the oank was \$14,000 in stock and \$10,000 that he had on deposit. He also said he was on the bond of Hudson. The members of the committee assured Mr. McClelland that, as far as they know, his connection with the bank had been honorable, and this investigation would doubtiess show this. The committee adjourned to meet Receiver Man at the earliest opportunity.

RELIGIOUS INTELLIGENCE.

December 31---Sunday Within the Octave of the Nativity.

Religious Announcements-Herald Religious Correspondence-Beligious Notes, General and Personal.

A union religious service appropriate to the close of the year will be neld in the South Reformed

A New Year's sermon will be preached by Rev. David Mitchell this morning, at the usual hour, in the Canal street Presbyterian church. Rev. William N. Dunnell will preach this morning

and evening in All Saints' Free church.

Rev. P. L. Davies will officiate this morning in the Berean Baptist church. The Sunday school onary anniversary will be held in the evening. In Christ church, this morning, Rev. J. H. Water-bury will preach, and in the evening Rev. Dr. T. H.

on will occupy the pulpit. Weston will occupy the pulpit.

Rev. Andrew Longacre will preach this morning in the Central Methodist Episcopal church. The evening services will commence at nine o'clock, at which the pastor will officiate, to be followed by

Watch Night services. Rev. Mr. Sweetser will preach a sermon this evening, in the Bieecker street Universalist church, on "The Lessons of the Closing Year." Morning

services at the usual hour. Rev. H. D. Northrop will preach morning and evening in the West Twenty-third street Presby-

"Objections to Heavenly Recognition" will be the subject of Rev. Mr. Evans' discourse this morning

in the West Forty second street Baptist church.
Rev. W. H. Pendleton will preach morning and evening in the West Fifty-third street Baptist Rev. Mr. Pullman will preach a New Year's ser-

mon in the Church of Our Saviour. Evening ser-Rev. Dr. Merrill Richardson will preach this

morning and evening in the New England Congre-Rev. C. S. Harrower will preach in St. Lukela dethodist Episcopal church this morning, and in

discourses on "The Last Things." Rev. Dr. Kendrick, having returned from his suropean tour, is expected to preach to-day in the

Tabernacle Baptist church. "The Tale of Life" will be the subject of Rev. Charles F. Lee's discourse this morning in the Pifth Universalist church (Chickering Hall), and in the

evening his subject will be "The Golden Fleece; or, Manly Enterprise,"

Rev. Mr. McAllistef, General Secretary of the National Religious Amendment Association, will

preach this evening in the West Twenty-eighth street Reformed Presbyterian church. Rev. Dr. R. D. Hitchcock will preach this morning in the Broadway Tabernacle, and Rev. Dr. John

Hail in the evening. Rev. Dr. Deems will preach this morning and

evening in the Church of the Strangers. Rev. Dr. Flagg will preach this morning in the

Church of the Resurrection. Rev. George H. Hepworth will preach in the Church of the Messiah this morning on "The Old Year and the New," and in the evening on "Chris-

Interesting services will be held to-day in St. Ignatius' church, Seventh avenue, between Thirty-third and Thirty-fourth streets. The Holy Eucharist will be celebrated at half-past seven o'clock in the morning; morning prayers at nine; Litany, second celebration and sermon at half-past ten, and evening

prayer and sermon at half-past seven o'clock, Rev. T. Hoyt will preach in the smaller chapel of the New York University (the congregation representing the Southern Presbyterian Church) this morning at eleven o'clock.

Watch Night services will be held to-night in the

commencing at a quarter past eleven o'clock. Mrs. Cora L. V. Tappan will speak before the Society of Spiritualists this evening in Trenor Hall.

Two Resurrections.

TO THE EDITOR OF THE HERALD:-"There shall be a resurrection of the dead."-Acts xxiv.

In this statement we have the declaration of an event universal in its application. All the dead shall rise, but under what circumstances or who the just and the resurrection of the unjust, this general proposition affords us no information. The current notion among Christians is that it is a single event, in which both the just and the unjust participate at one and the same moment, coming up out of their graves promiscuously to the throne of judgment to be judged for the deeds done in the body. But Scripture discloses facts connected with that important event arranged in groups, with such marked differences obtaining between them as most conclusively prove the common theology of resurrection," and most clearly sets forth, in opposition to that notion, two distinct and separate one to the other, and as taking place at different times and under different circumstances.

In proof of what we have stated, if we turn to John v. we shall find the same general statement as that in Acts—"The hour is coming in the which all that are in the graves shall hear His voice and shall come forth:" but there immediately follows the division of this general statement into two particular propositions or statements. We get a division of the general term "dead" into two, repre-

ticular propositions or statements. We get a division of the general term "dead" into two, representing classes—"the good" and "the evil"—and also the division of the general predicate into two—"the resurrection of life" and "the resurrection of judgment," representing kinds of resurrection. All the dead have resurrection, but the good have one kind of resurrection and the evil have another and different kind of resurrection. The purport of Scripture is, "They that have done good shall come forth from their graves unto the resurrection of life, and they that have done evil shall come forth from their graves unto the resurrection of ludgment." Here we get two lacts, between which there is no connection, but set in contrast with each other. There can be no interchange of subjects or predicates. What is predicated of one class of the dead could not, without confusion, be predicated of the other. Therefore it follows that there are "two distinct resurrections."

In Revelations the resurrection of the just is termed the "dist resurrection," the other, that of the unjust, not taking place until after the expiration of "the kingdom," which furnishes the order in occurrence—one preceding a certain event and the other subsequent to it.

Thesanionians gives the time of the occurrence of the resurrection of the just. "For the Lord Himself shall descend from heaven * * * and the dead in Christ shall rise first: then we which are alive and remain unto his coming shall be caught up together with them in the clouds to meet the Lord in the air." The just are raised at the coming of the resurrection of the unjust, which is at the setting up of the throne of judgment and that is at the end of the world. Before that throne none but the unjust appear; for to them and to them alone belong "the resurrection of judgment."

"Blessed and holy is he that hath part in the first resurrection." Why? Because it is "the resurrection of life," for which there is no judgment, for the possession of life is a sign of failure, the consequence of

is judgment.
A brief summary of the matter finds us possessed of the following facts:—

1. There shall be a resurrection of the dead.
2. That there is a particular resurrection for the just and another for the unjust.
3. That those resurrections are distinct, separate and con-

o. That those resurrections are distinct, separate and contrasted.

Pirat—As to subjects—just and unjust.

Second—As to contracter or kind—resurrection of his and resurrection of judgment.

Third—As to time of occurrence, the resurrection of the just occurring at the conting of Christ, which is prior to the setting up of "the kingdom." and the resurrection of the unjust occurring at the end of the world, after the expiration of "the kingdom."

Thus we have in as brief manner as possible given Thus we have in as brief manner as possible given some few facts bearing upon the important and interesting question of "two resurrections," sufficient, we think, to clearly establish that face. When once the fact of "two resurrections" is fully apprehended then is the force and meaning involved in the language of the Apostic Paul brought out in all its richness and beauty (Phil. ii., 11). "Resurrection out from among the dead" was what occupied the Apostic's mind, clearly intimating that the resurrection spoken of left some of the dead remaining within the confines of the grave. It is spiritual life implanted in the soul of the godly at the time appointed, asserting itself as not holden by death, according to the word of the Lord Jesus respecting its Oaurch—"The gates of hell (or Hades)

destitute of that life remain securely bound until death itself and its prison house are destroyed. It was this kind of a resurrection that Paullonged for, as set forth in the following language:—"That I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable to His death, if by any means I might attain unto the resurrection from the dead."

In conclusion, if one will trace out the reason why resurrection is set forth in the New Testament as the hope of the believer, and for which Christians are said to wait "the redemption of their bodies," he will find as he progresses in his unvestigation the fact of "two resurrections" becoming at each step more and more distinct.

H. Q., JE.

Question.
TO THE EDITOR OF THE HERALD:-

As the Bible question, in connection with public schools, has of late seen agitated in different secschools, has of late been agitated in different sec-tions of the country, I would respectfully ask space in your Sunday's issue for these few lines on the subject. There must evidently be some reasonable solution of the question if a little good will and practical common sense are brought to bear on it. In the first place the American public, being Protestants as a whole, and as such regarding their version of the fible as the amboulment of all that is recessants as a whole, and as such regarding their version of the Bible as the embodiment of all that is needed for their guide, are led to believe, from the opposition of Catholics to the reading thereof, that their religion must be a composition of ceremonies and mummeries from bygone ages, which does not bear the light of the Bible to shine thereon. In the next place, Catholics, being aware that Pro-testants of all denominations use their Bible to prove all their differing tenets or opinions, regard the reading thereof in the public schools as a religious act, or intended to implant Protestant ideas into the minds of the children, and therefore object to it

as regards their own children only.

Catholics believe that the Bible or Scriptures are to be held sacred and their teachings practised, but that they are not to be misused, which alone is to be guarded against. Although there is no Catholic Bible Society to distribute such gratuitously, still

be guarded against. Although there is no Catholic Bible Society to distribute such gratuitously, still any one can get one at a low price on demand, and, moreover, there is hardly a Catholic doctrine but can be proved even from the Protestant version—some so plainly that it is wondered at that Protestants should read it without believing therein; therefore it is at least a miscase to accuse Catholics of diregard for the Bible.

What would Protestants say if Catholics, although their children might form the majority in a public school, insisted on having their version or some Catholic book read for all? Would not a terrible cry be raised at once against it?

It has been said that religion should be faught at home or at Sunday schools, which could be done if all children had homes as some have the great fortune to have; but in that case no public school would be required, as other branches would also be learned clsewaere. Most people will admit that religion is even more necessary than secular knowlege. Why not, then, apply the same logic to that? Say, for mistance, that arithmetic or geography should be learned at home or for an hour only on Sunday. Are most of parents more competent to teach children their catechism, or have they more time for it, than to teach them any secular branch? And if Catholic children can be taught their religion at home, why cannot Protestants also read a piece or chapter from their Bible for theirs and leave it out of the schools if others object to it? Insisting on the reading of the Bible proves that it is wished to teach children some religion, and as only their version is used, Protestants should not be vexed if Catholics look on it as an effort to wean their children from their own religion, in not to make Protestants of them, and therefore object to it. If a religious book must be read, why not make a rotation? For instance, one day a chapter from the Protestant version; the next from the Cataolic or the compendium thereof, used in Catholic schools; and to please those who want

hard earnings it will appear at once that they are taxed simicently.

When there are public schools located closely together Catholics would mostly prefer to have theirs separate and to teach Catechism with the ordinary secular branches, as is done in their parish schools; but where schools are wide apart in thinly populated discricts that is not practicable, and a common school is the only alternative for poor people's children.

If publishers of different periodicals would place the question before the public in its true light a fair solution of it would be hastened, and that is all Catholics desire.

Catholics desire.

Let good will, a desire to do right and the usual American common sense prevail, and we will hear no more of Bible wars.

A PLAIN CATHOLIC MECHANIC.

"Inspiration and Intellibility." Very often controversies are cut short by coming to a proper understanding of the terminology mu-

tually employed. This role applied to your cor-respondent "J. E." on the "Two Great Revelations," I think will settle the matter. In the first place, "quod gratis asseritur, gratis etiam negatur"whatever is gratuitously asserted is also gratui-"Catholicus," I think, based his tously denied. tenets on proofs taken from the Scriptures themseives. Let J. E. only look at them and "answer!" slight attempt to do so. What does he reply to Luke i. 3? Vague generalities and high-sounding phraseology may do very well as poetle fights of the imagination, but are little calculated to dis-prove specific proofs. But let us come directly to the point. If I mistake not there is a great confusion of ideas in the article referred to. When "J. E." says that "We have literally in the book of nature a manifestation of the affections, &c., of the Creator, even to the most minute particulars of form," &c., he evidently ought to nean, "God manifesting His goodness in creation; and, indeed, God equally manifests His goodness and wisdom by creating the smallest insect as well as in man, the crown of creation." In this sense St. Paul says, "In Him we live and move and are." common sense teaches. But he is arguing extrarem. "Catholicus" never dreamed of controverting
this. Nor would any biblical scholar of even
mediocre capacity thus have understood him. From
the fact that God shows his infinite goodness and
wisdom in creating the smallest as well as the
greatest, I ask any impartial reader does it follow
that the fibly Ghost dictated every word, nay, even
every slightest particle of a word to St. Luke (i., 3),
when the sacred writer confesses that he used great
diffigence in attaining all from the beginning? I,
for one, am at a loss to see the logical
connection. According to the first principles of logic, the terminus medius is
wanting. Hence the conclusion does not
follow from the premises. But "J. E." admits implicity what he denies explicitly. He says, "The
Lord has clothed his Word with numan tanguage,"
&c. Why, that is all for which "Catholicus" over
contended; for if this be true, then the language itself or each word and aligniest particle of a word
is not slawys dictated by the Holy Ghost, and therefore inspired. He seems to take "word" for the
idea or sense of the word, and in this he had simply
misunderstood the whole state of the question.
The "sense" of the sacred Scriptures, even in the
least detail, is inspired, but by no means the
"word" or language expressing it. This is the
standpoint of "catholicus."

Inspiration, as defined by Protestant as well as
Catholic exegetical writers, is the influence of the
Holy Ghost upon the mind of the writer, influencing
or moving him to write, actively assisting him
and preserving him irom error in writing. Those
who maintain verbal inspiration contend that the
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Table,"

It is granted that the Scriptures is a book conaining the law of God. Now every code of laws
leeds a supreme judge, who interprets the law,
and finally decides its meaning. What would,
lappen, if we left our American code of laws to be
nterpreted at will by each intelligent citizens,
there would be no end to disputes. Snall we not
maintain the same in regard to the Bible? Is it nos
a more difficult code of law than any human coda;
if God has given us a law, should He not have given
as some authority to interpret it? CATHOLICUS.

The Second Coming of Our Lord.

There is a strange apathy in the Christian world oncerning the second coming of the Lord Jegus Christ. Viewed in the light of the recently fulfitled and now fulfilling prophecies of the Holy Bible, such an apathy is uncuristian, unpardonable. I would here offer a Scripturally deduced proof that these are the "Last Days"—the generation that shall not pass away till all be "fulfilled." Since the Ascension there have been times that a widely spread apprehension of His coming obtained ground, only to result, after an interval, in disappointment or relief, accordingly as the event was viewed. History records many such times. To-day, if people will, the blind may see, and he that runs may read the fact that the Lord is near, even at the doors, to fact that the Lord is near, even at the doors, to judge neaven and earth. Among the "signs" given in the Holy Scriptures that are to characterize the time immediately preceding the Lord's coming there are some that bear a resemblance to any time when wars and rumors and a state of general wickedness prevait; but there is one sign given which, when it appeared in conjunction with those, was to stamp the very time itself beyond the possibility of a doubt to all true Christians—namely, the appearing of evil spirits or Antienrist. That antichrist is now revealed is apparent to all who reverently study the Bible and their own mantal consciousness. There is a new element in the world, for though the interference of evil spirits in human affairs has always been a point of belief, who, until within the last five years could say, "I see them with other than the eye of faith?" The present is a time of great spiritual blindness and poverty in vital religion. If a new star appears in the firmament straight way the discovery is watted to the ends of the earth, and its influence upon our earth sought to be computed, but the far more wonderful phenomenon of belogs of another sphere being aimost sensibly perceived calls forth not even a comment, even from those who call themselves the watchmen of the Lord, the give warning of danger to the people. Atthough we are not told the very "day and hour" of the Lord's coming, yet God has told us of a "agn" that shall immediately precede it, to warn the latinful, that they may be walking in Inlaess of light when Christ shall come, shently, as a thief, upon a devil-blinded world. prehension of His coming obtained gro

The Church of the Strangers-To a Stranger

In last Sunday morning's HERALD I saw your note and commiserated your perplexity. You wished to know where you could find a church with free seats. I have the pleasure of informing you. The "Church of the Straugers" is what you are looking for. It is a Christian communi the basis of Christian unity and charity. It is composed of Episcopalians, Baptists, Presbyterians, posed of Episcopalians, Baptists, Presbyterians, Methodists, Lutherans, people from all sections of this country and from loreign lands. The symbol of their faith is the Apostles' Creed. Those who are resident look after strangers. There are no pew rents. The church is supported by voluntary offerings. The richest people in New York assemble there to worship with the poorest. Not only are all the seats free, but gentlemen (not hired sextons) meet you at the door and show you to a pew. The only thing requisite is to arrive early, as the church is generally crowded. The service is at halt-past ten A. M. and half-past seven P. M. The pastor is the Rev. Dr. Deems, who visits strangers as they need nim. The church is in Mercer street, between Waverley place and Eighth street. See the advertisement in to-day's Herald.

[From the Warrenton (Va.) Clipper.]
A few days since General Toombs was expres his opinion of a few public men in Georgia, espe-cially that class known as "democrats, so called," to a few friends at the Kimball House, and he

alluded to Joseph E. Brown in such severe terms that an enthusiastic religious friend of Joe's remarked to the General—
"Ah, General, Joseph E. Brown is a Christian, and when the great day shall come, in which the earth shall give up her dead and all mankind shall be summoned before the great White Throne to abswer for the deeds done in the body, Joseph E. Brown will head a larger column than General Toombs."
"Yes," replied the General, "and when God Almighty sees that column, sith Joe Brown at its head, approaching. He will give this command—liead of column to the left.

The Protestant Episcopal Church.

The following is the general statistical summary of the Protestant Episcopal Church in the United States for the years 1870 and 1871:—

Candidates for orders. 355 416
Churches consecrated. 49 49
Baptisms. 36,480 59,197
Confirmations. 22,115 23,259
Communicants, about 220,000 532,354
Sunday school teachers. 23,031 24,268
Sunday school scholars. 202,729 221,200
Contributions 55,002,721 55,015,484
No report was received from the Diocese of Albany, nor from the missions of Dakota, Colorado, Nebraska, &c.

How Wicked Are the Heathen Chines 1-A

Moral. [From the Virginia City (Nevada) Enterprise.] A day or two since a couple of ladies, who were out collecting money for church purposes, stopped at the Piutle House, Lower Gold Hill. After calling upon a number of persons for contributions they upon a number of persons for contributions they asked "John," the Chinese cook, to give a dollar. "What for you wantee me give dollar!" asked John. "We want you to give us a dollar to help the church." "Dolla helpa churcha!" cried John, opening ins eyes; "what matter churcha!" "liks poor; it needs money. Can't you give me a dollar!" "Me no sabe churcha; me poor, too. What you call churcha—what him namee?" "Christ's church," was the reply. "No; me no give dolla," answered John, decidedly. "Me no likee Klist; Klist wantee too mucha money—money, money, all time money for Klist."

Deaths in the Lord.

Rev. Dr. Osman C. Baker, Bisnop of the Methodist Episcopal Church, died at his residence, at Concord, N. H., on the 20th inst.

Rev. Herman B. Stryker, a soldier in the war of

Rev. Herman B. Stryker, a soldier in the war of 1812, one of the oldest ministers in the Reformed Church on Staten Island, died December II, m the seventy-eighth year of his age. He was son of the late Rev. Peter Stryker, pastor of the Presbyterian church, of Rome, N. Y.

Rev. J. C. Cooke, for many years a zealous Moravian missionary in the West Indies, died on the 20th inst., in Philadelphia.

Rev. J. H. Wingfield, D. D., rector of Trinity church, Portsmouth, Va., died on the 5th inst.

Rev. Horatio T. Weils, who for many years has been engaged in educational work in the Episcopal church, died suddenly a few days ago. He established the flourishing college at Andalusia, Pa.

Rev. James B. Taylor, for the past twenty-dve years Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, died in Richmond, Va., last Friday, aged sixty-nine years.

Fifty Years a Paster in One Place. Rev. J. B. Ten Eyck, of the Reformed (Dutch) Church, at Berea, Orange county, recently completed his fiftieth year of continuous service as pastor of that church. The reverend gentleman is seventy-five years of age, naving been born at Troy, N. Y., in 1797. On the death of his father, in 1812, the family removed to Kingston, N. T. Having attended for three years an academy in that place he entered Union College in 1815, graduated in 1818, entered Princeton Theological Seminary in the fall of the same year, and in 1821 was licensed by the Chassis of New Brunswick. In 1821 he accepted a call to the pastorate which he still holds. The semi-centennial of the accepted call was appropriately celebrated a lew days ago by services in the church. Though the day was rainy there was a good attendance of brother clergymen and friends of the venerable pastor. The only other clergyman in Orange county who has officiated continuously as pastor of the same church over half a century is Rev. John Brown, D. D., rector of St. George's Episcopal churca, Newburg.

Religious Notes-Personal and General.
There were fifty-three Sundays in the year just

Rev. Joseph M. McNulty, formerly of Winons, Minn., has accepted a call from Claremont Presbyterian church; his address is Bergen, Jersey Heights, N. J.

The elders of the Presbyterian churches in the city will hold a meeting at Rev. Dr. Hale's church on Thursday evening, January 4.

The American and Foreign Christian Union has appointed Rev. Mason Galingher as its District Secretary for New York city and State.

J. Bennet Tyler, who has been so long and favorably known as a Secretary of the American Sunday school Union, has accepted the position of Superis-